

# NEW-YORK CHRISTIAN MESSENGER, AND PHILADELPHIA UNIVERSALIST.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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EDITED BY

T. J. Sawyer, A. C. Thomas and P. Price.

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## ORIGINAL SERMON.

BY ASHER MOORE, READING, PA.

Understandest thou what thou readeest.

Acts, viii, 30.

This question, which Philip addressed to the Ethiopian, is one which every man should apply to himself. Do we understand what we read is a query which should never be put off.—We should never rest satisfied until we are sure of it.

Reading is an highly important exercise.—From it we derive more useful knowledge and information than from any other source whatever. And the Scriptures especially demand the attentive perusal of every man within whose reach they have been providentially placed.—They come to us as the word of God. They carry with them strong internal evidences of Divine Originality. They bear the impress of Heaven. Their pretensions are abundantly supported by the united testimonies of both sacred and profane historians. The greatest and best of men in every age of the world have adopted them as their rule of faith and practice. They have withstood the assaults of wicked and deluded men for ages and generations.—They still stand. They will stand when all the adversaries of truth and righteousness shall have fallen.

Men of perverted understandings or vicious hearts, have arisen in perhaps almost every age of the world, and endeavored to destroy in man every vestige of rational confidence in the Supreme Being—to rob him of the precious word of Life—nay, to divest him of a Father! They have striven to filch, from man that which is dearer than life—the hope of an immortal state of existence beyond the precincts of time and mortality! They have labored to cast a veil of impenetrable darkness and gloom over the resting place of the departed! They would make death an eternal sleep, and the anticipation of promised felicity, the illusion of a fanatical mind! But such men have ever like Jonah's gourd, sprung up in a night and perished in a night—leaving behind them infamy, shame and disgrace! The word of God remains steadfast—and shall abide forever. The gates of hell, with all the combined powers of darkness, shall not be able to prevail against it.

Let men who are wise in their own conceits, and think all others fools, prattle as much as they please about the blind infatuation of all those who honestly receive the Scriptures as the revealed will of God, and lay hold of the hope that is set before them and rejoice in the promises of the Gospel. We will still hold fast our faith and profession. We will still joy in the God of our salvation. Let them call us dreamers—but if we be so—O, let them not awaken us, but rather suffer us pleasantly to

dream on. We esteem this sacred volume above all price. We prize it as an invaluable treasure. And he who would strive to rob us of the consolation it affords, is an ENEMY. He may promise us some system of nature, or of nothingism, that will prove more serviceable to us, but he is a deceiver and the truth is not in him.

The Scriptures then, we say claim the serious attention and careful consideration of every man into whose hands they have fallen. They ought to be read and if possible understood.—Reading can be of little or no service to any man unless he understands what he reads. The object of all reading *should be* the acquisition of knowledge.

He who reads a book, derives no knowledge from it, any farther than he understands it. If he do not understand it all, that portion of it which he does not understand, is useless and perhaps even injurious to him. *Because* by reading without understanding the mind either becomes confused, or is filled with erroneous impressions, which serve as an insuperable barrier to the march of mind in the knowledge of the truth. The mind becomes incapacitated for receiving useful knowledge and valuable instruction.

By a long indulgence in error the mind becomes enamoured therewith; and the truth appears in an unlovely light. Hence the great importance of reading *understandingly*.

With these preliminary remarks, we shall proceed to mention several rules that are necessary to be observed, in order to read the Scriptures understandingly.

1. *Negatively*.—We should not read them to find our own opinions true.

It is to be feared that many persons who read the Scriptures diligently, do so for no other purpose than to find support for their preconceived notions. They begin with the full determination of finding something which can be construed or distorted into an evidence of the truth of their doctrine. And if they can discover no passage which speaks plainly in favor of their sentiments, they forthwith begin to *allegorize* and *spiritualize*, and to wrest from the plainest passages their obvious meaning, and to attach to them a meaning that is not expressed; or some thing that is full of mystery.

We all, perhaps, cling with too great pertinacity to our own opinions, and seem loath to give them up even when convinced by scriptural evidence of their erroneousness.

"To err is human;" and we are all liable to be mistaken. We should not, therefore, read for the purpose of strengthening our preconceived opinions. Because, if our opinions be erroneous, all our efforts to find support for them may have no other tendency than to confirm us in error.

We should therefore, "search the scriptures," not to strengthen our opinions previously formed, but to ascertain whether they be true or false. And in this way we may profit by reading—we may understand what we do read.

2. We should not read the Scriptures for the purpose of discovering the sentiments of others to be false.

Ascertaining others to be in error, is far, very far from acquiring a knowledge of the truth.—It is a very easy matter to raise plausible objections to the opinions of another. It is much

easier to prove another's sentiments false than to detect error in ourselves. To *know* that we are in error is half the remedy. For this knowledge gives us some idea of what the truth is. And we never renounce an error until we know or at least believe it to be such.

3. We should not lay too much stress upon long established opinions. Because they may be, and in many instances doubtless are, highly erroneous.

It is to be feared that many persons implicitly believe in certain doctrines, merely because they have long been in existence, and long believed and advocated by men *renowned* for their piety and erudition. Now persons whose minds are thus prejudiced in favor of any peculiar doctrine, can derive little or no useful instruction from reading the Scriptures. Their opinions are formed. And there is a bound placed beyond which they dare not go. If they read the Bible it must be explained agreeably to their preconceived notions.

Early impressions exert a most powerful influence over the mind of man. And the prepossessions of education tend more than any thing else to retard the progress in the world of light and knowledge.

It is really astonishing to behold with what great pertinacity many persons cling to their early imbibed opinions; and how unwilling they are to relinquish them, even though unable to sustain them by one single specious argument: nay, they will even hold fast and endeavor to maintain them, when they are convinced of their falsity, and the truth stares them in the face. They would much rather suspect the soundness of their own judgment, than to give up opinions which have become sacred with age—venerable by being long entertained and supported by great and learned men—and dear to the heart by being long cherished there.

If therefore, my christian brethren we would read *understandingly*—if we would profit by reading, let us shake from us every shackle of prejudice;—let us loose ourselves from every weight of prepossession—let us esteem nothing worthy of support, until our judgment, our understanding is convinced that it is *truth*! We hold no doctrine to be sacred, if it be as old as the hills, unless we can understand it, and feel satisfactorily convinced that it is not the mere creature of education—but *the truth of God*!

II. But we have been pointing out what we should *not do* if we would read understandingly. We shall now endeavor to show what we *should do*. And

1. The first rule necessary to be observed in order to read the Bible understandingly, that I would mention, is that we should read it the same as we would any other book; that is with a desire to understand it.

Men have labored to throw a dreadful mystery over the whole book. They have talked gravely about the awful consequences of receiving an heretical faith. And a *change of belief* they suppose may be the cause of a man's being hauled down the deep vortex of endless damnation! "O (say they,) the awful responsibility of man! O the fearful consequence of departing from the faith! The reading of the heretic will prove "the savor of death unto death!"

Sage divines first frame a creed, and then set it up as the standard of orthodoxy and call



upon people to believe. Faith that differs from this standard must of course be deemed heterodox. Now according to their notions an orthodox faith is absolutely essential to salvation.—Here come in the direful consequences of receiving an heretical faith. But their creed is at variance with the plainest testimony of the Scriptures. What is to be done? Why man must be assured that his reason is carnal and delusive! He must be awed into servile subjection by being reminded of his awful responsibility; and of the infinitely unhappy consequences which will surely result from a departure from the faith!—An awful mystery is thrown over the sacred Volume; and man is assured that when he reads it, his natural reason must not be exercised, lest he be led astray—that he must receive and believe certain dogmas whether he understands them or not, and that unbelief, or an erroneous faith is the greatest in which man can commit, and will call down the greatest punishment which God can inflict!

Thence many persons look upon the Bible as a book that is not to be understood the same as other books. They read it fearfully, and receive it tremblingly! And being assured before hand what they must believe, and being afraid of the dire penalty which is denounced against unbelief, they are not slow in attaching to the Scriptures a meaning that is not expressed—a meaning which they would never think of were they to find the same language in any other book. A sort of spell comes over them, which seems to paralyze the reasoning powers of their minds, and to prepare them for receiving that which they cannot understand, or that which is utterly abhorrent to every good and natural feeling of the human heart. Still it must be received—it must be believed.

Not so, however with other reading. If they chance to take up another book, their natural reason is at once called into exercise. Their intellectual faculties are employed in endeavoring to understand it. And if there be any portion of the book which they cannot comprehend they do not attach to it a meaning that is neither expressed nor implied—but they admit it to be *unintelligible*. They do not expect to obtain a knowledge of the author's meaning by the miraculous agency of an invisible power! No; they know they must use their natural reason in seeking out the meaning of the work—and they know moreover, that if such means are not employed, no other means under heaven can enable them to understand it.

In this manner should the Scriptures be read. All human knowledge is progressive. It is obtained only by degrees. And therefore labor and study are essential to the acquisition of every kind of knowledge. It is impossible that we should *understandingly* receive the testimony of any author, but by using our natural reason.

Hence I say again, we should read the Bible the same as we would any other book; that is with a desire to understand it. The same means which are used to understand one book, should be employed to understand another. And these means are attentive reading and close investigation, with the free use of natural reason.

Again, in every book, perhaps; there are to be found some apparent discrepancies—something which wears the resemblance of contradiction. These things are not generally noticed in reading a common book. And if they do happen to be discovered, the reader very often concludes that he does not fully understand the writer. If he discovers it to be a good and useful book, he will never think of discarding it because he thinks he perceives in it some trifling contradiction.

But I regret to say that such is not the case in regard to the Bible. Some professed reformers, or free inquirers after nothing, must rise up and forthwith condemn the whole as an old legend

because they do not at once, and perhaps without the least study, understand every portion of it, and see the harmony of all its various parts.

But these very same individuals can pore day and night over any ordinary book to seek out its meaning—fail in the attempt—and after all attribute that failure to a lack of understanding in themselves. But only let them *suspect* that they discover the most trifling contradiction in the Bible and they *know intuitively* that the whole is a fable, palmed upon the world by knaves and believed in by fools! And they must begin immediately to prepare the wonderful discoveries for being distributed throughout the country! What consummate wisdom!—Such men are “wise as serpents,” and not less harmless.

I am sometimes astonished at the stupidity and rashness of some men in relation to the Bible. I admit that it contains some things that are “hard to be understood.” I do not deny that it contains some few anachronisms. It doubtlessly contains some mis-translations and perhaps more interpolations. There are some *seeming* contradictions too, which need close *examination*, rather than hasty *condemnation*. But are these sufficient reasons for calling this sacred volume an heterogeneous mass of fable, history, heathen Mythology and falsehood? Are these good reasons for calling those who publicly advocate its doctrines, “knaves,” and those who receive and rejoice in them, fools?

We do not pretend to affirm that every word contained within the lids of this Book was given by inspiration of Almighty God. No. The Book is ancient; and has passed through many hands and gone through many editions. There may be some mistakes in it. But there is not one that essentially militates against its Divine Authenticity. And the general tenor of the whole book, may with proper exertion, be comprehended by the most limited capacity. There is enough of it which we can all understand.—It is so plain that the way-faring man though a fool need not err therein. And we all know it right well.

2. Another just rule of interpretation that ought by all means to be observed in reading the Scriptures, is, that a plain passage should not be interpreted by one that is abstruse. A literal narration of simple facts, should never be expounded by a parable. But contrariwise, the abstruse portions should be explained by the portions that are plain and intelligible; and parables should be expounded by matter of fact.

This is a most excellent rule; and it should never be lost sight of in reading the Bible. This is a rule which every sensible man adopts when reading any other book.

The Gospel of our Lord abounds in parables. It was by means of them that Jesus saw fit to communicate his doctrine and instructions to mankind. Concerning the import of these parabolic sayings of the Master, there exists a diversity of sentiments. Some explain them in one way, and some in another. But no wise man ever predicates an important doctrine upon a parable, or any dark and enigmatical saying.

Let every doctrinal tenet be fully established by plain passages which all can understand; and then let parables, rationally explained, come in as collateral evidence. Let this just rule of interpretation be strictly adhered to by all, and I will venture to predict that many of the unmerciful dogmas which are now prevalent in the Christian Church, would soon sink into disrepute and oblivion. They would fall for want of support; and die for want of nourishment. Where then would be the doctrine of endless misery? Just where it ought to be—buried in everlasting forgetfulness! It has troubled the world long enough.

How do the advocates of endless cruelty keep

their doctrine in remembrance, and make the people believe that it is taught in the New Testament? Is it by adducing passages which are as plain, positive and unequivocal as are the following; God will have all men to be saved, and come to the knowledge of the truth—As in Adam all die, even so in Christ shall all be made alive—God is the savior of all men, etc.—I say, is it by quoting passages that are as plain in their import as are those above cited? No. It is by restoring to parables; which they torture most barbarously, in order to make them countenance their partial and unmerciful mysteries.

“But,” says the opposer, “is not this a plain passage; ‘And these shall go away into everlasting punishment, but the righteous into life eternal?’ Can there be any dispute about the meaning of this positive declaration of the Son of God? Does it not clearly establish the doctrine of endless misery beyond all reasonable controversy?” I answer, this passage is the conclusion of a *parable*, as every sensible and attentive reader knows very well. And notwithstanding Limitarians have been made acquainted with the fact over and over again, they still continue to quote it as a passage that should be understood in its most literal sense. This is not right. That cause which needs such miserable subterfuges for its support, must be desperate indeed; and its advocates must feel conscious of the fact.

There are several other passages, portions of parables, which are not unfrequently lugged in by the advocates of a barbarous creed, in order to support a sinking cause—one that needs such aid. Look at the following. “It is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire, where the worm dieth not, and the fire is not quenched.” A part of a parable—and highly figurative language it is. This every man ought to know. Pray what has one, or two, or more eyes to do with a man's going to heaven. Surely nothing. The whole is a parable. “So shall it be at the end of the world; the angels shall come forth, and sever the wicked from the just: and they shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.” Another parable. The passage was never designed to be understood literally. “And in hell he lifted up his eyes, being in torment.” Another parable. Now these are all parts of parables. Still they are tortured into arguments for the support of the doctrine of eternal cruelty. They are the very pillars upon which this hideous monster rests. But they are too weak to bear up under such a huge ponderosity! They are falling; and great is the fall.

What are parables? They are *figurative* language. They are similitudes. They are used to convey a meaning which they do not express. Their meaning cannot be elicited from the simple words of which they are composed. The truth taught is to be sought under the figure. Let all parables, be understood as parables. And let every doctrine be built upon plain passages. This is the proper way.

3. Moreover, the context of every passage should be duly observed and attentively considered. When, for instance, you read; “And these shall go away into everlasting punishment,” let the inquiry be forthwith instituted, Who are these? What is the nature and extent of the punishment that is threatened them? Go back to the beginning of the subject, and read it through attentively. Give no heed to the divisions of chapters and verses. This is a modern invention—and by adhering too strictly to it, the thread of the discourse may be lost.

Not long since, I heard a man preach a sermon in this place, from these words: “For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.” The obvious design of this sermon, was to establish



the doctrine of endless misery. It was really painfully interesting, to behold with what daring assurance the preacher dwelt upon the term "shall be." "Will any person, (said he) dare to say that this has taken place? *It shall be.* Is not this future?" Now the man knew, or at least ought to have known, that he was trying to deceive his hearers. And no doubt he did deceive many of them. But if he had only read the following verse, as he should have done, he would have undeceived them at once. The very next verse reads thus: "Verily I say unto you, there be some standing here, which shall not taste of death, till they see the son of man coming in his kingdom." Where now is this great "*shall be*?" It was *future*, when it was spoken, but it is not so now. Such a manifest perversion of the word of God, is inexcusably criminal in any man. For, let his intentions be what they might, he was evidently deceiving the people. And if he did not know it, he was culpable for his ignorance. He "shunned to declare the *whole* counsel of God."

The subject is not yet exhausted—but my time is run out. I therefore conclude with this word of advice. Whenever you read the scriptures, (especially of the New Testament) be careful to remember the great length of time which has elapsed since they were written—that many of the prophetic sayings therein recorded, have been fulfilled,—and that the New Testament was written in a very eventful age of the world, being immediately prior to the overthrow and destruction of the Jewish Church and polity. "This was a time, such as never had been from the beginning of the world to that time; no, nor ever shall be."

#### FOR THE MESSENGER AND UNIVERSALIST.

I am much gratified by your insertion of Hosea Ballou's sermon, as your readers can now judge fairly of the sentiments it contains; though you have omitted its title, which I consider important: "God, the author of all things."

In your remarks, you think I have done him injustice in the omission of the word "innocent," where he says, "Our argument contends that God is the innocent cause of the sin which men commit." What I intended to state, was, that Mr. Ballou held that God was the author or first cause of the sin or iniquity which men commit. Now if there is guilt in sin, then is God not the *innocent*, but the *guilty* author of it? and Mr. Ballou falls into the same dilemma in which he places the predestinarian in the former part of his sermon, and presents the appalling absurdity of the Divine Being fore-ordaining sin, and then punishing the being he had caused to commit it. Yet, notwithstanding this, you say, "Mr. Ballou seems most cautiously to have guarded against every thing that could imply criminality in God, or detract from the divine character."

You also charge me with unfairness in omitting the words, "After the same manner did the enemies of the apostles slander them, reporting that they said, 'Let us do evil that good may come.'" If the reader will look at the sermon, he will see that this has no connexion with the objection made. I will, however, remark, that those, slandered the apostles, who reported, they said, "Let us do evil, that good may come." And those equally slander Mr. Ballou, who say he does *not* hold, that we *may do evil*, having a *good end* in view.

Again you remark, "He (Mr. Ballou) believed that the wickedness of Joseph's brethren entered into and formed a part of the divine plan,—in fine, that they were the criminal agents, in promoting a good object, and God, 'the innocent cause' of the sin of which they were guilty. By this, and other similar examples, he thought the hypothesis established, that God works all things together for good, so that the language of Joseph to his brethren

might be applied to every sinner in the world. '*As for you, ye thought evil, but God meant it for good.*'" I make this long extract, lest I should be again accused of misrepresentation. You appear to desire to place Mr. Ballou's sentiments in the most favourable light, and in truth I think they need it. But I wish to ask you, in what the hypothesis—that "though the sinner thinks evil, God means it (the sin) for good"—differs from the following, which I have from undoubted authority?

A man who some time ago, preached what he called "Universalism," in this city, in conversation with a lady, and speaking plainly of his sentiments, addressed her thus:—"Madam, Should I seduce your daughter—to prevent detection, should I destroy her life—to hide this crime, should I set fire to, and burn your house—it would not be I who did it, but God." And he might have added in the language of Mr. Ballou, who is "the author of all things, in the most extensive view of the words."

I think you have entirely misrepresented the objection to which Mr. Ballou refers in the latter part of his sermon, and have put language into the mouth of the object, or which he never intended to use. The amount of the objection, is simply this:—God causes sin and wickedness, for a good end or purpose. We ought to be like God; therefore, "let us also do evil, that good may come." Mr. Ballou, in reply, tells him he cannot do this—for if his design is good, the means of accomplishing it is good also; or that "the end sanctifies (or makes free from guilt) the means." But I will use his own words, although so often repeated, as they are plain, distinct, and forcible. "In replying to this unwise objection, we will ask the opposer to make the trial, that he may convince himself. What has he got to do? *He is to do evil, that good may come.* Then his design in what he does, must be that good may come. But *this very design constitutes his act morally good*; for the moral character of every act, is determined by the design of the actor." You remark that "this expression is ambiguous. It may mean, either that the intention of an individual in any act, determines his moral character in that act, or that it determines the character of the act itself." Which latter sense you assert (on what authority I know not) "is not Mr. Ballou's meaning, and is utterly untrue." I am willing to admit that it is *utterly untrue*, but I as strenuously contend that it is Mr. Ballou's meaning, and that there is no ambiguity in the language. If he had said, The moral character of every actor is determined by his *intentions*, you would be justified in your assertion. But the *act*, and the *act only*, is spoken of, and I again repeat in Mr. Ballou's terse language, "The moral character of every act is determined by the design of the actor."

You are, I think, unfortunate in another remark, that "the sermon referred to, was not designed to furnish rules of human conduct;" for Mr. Ballou concludes by a desire, that the sentiment may be fully believed and realized; and that it may have and exert a happy moral influence on our hearts, and lives, &c.

I cannot but regret that you have endeavored to extenuate, and explain away the odious doctrines contained in Mr. Ballou's sermon. I consider them still, as "*abominable*," and "detracting greatly from the divine character."

Should they be generally believed, so far from "exerting a happy moral influence on the hearts and lives of men," the reverse would be the effect. Pious frauds would be multiplied without end; and could men only convince themselves that they had a good end in view, (which is an easy matter) they would never scruple about the means, but would quiet their consciences by the principle, that "*the moral character of every act, is determined by the de-*

*sign of the actor.*" It is the dissemination of doctrines of this character, I am fully persuaded, which has made so many infidel universalists; and prejudiced the minds of many honest men, against the faith of the gospel.

But I with pleasure turn from this dark view, to what you state as your own opinions, to which I can give an almost unqualified acquiescence. You do not mention "Jesus Christ," in speaking of the guilt of mankind, and their recovery from sin: but I presume you can allude to none other when you say, "Thus fore-knowing all the sins of which mankind would be guilty, God, in his infinite wisdom and goodness, made provision to counteract them." For Christ is said to be the "Lamb slain from the foundation of the world," and "there is none other name under heaven, given among men, whereby we must be saved" but the name of Jesus, "who was delivered for our offences, and was raised again for our justification."

ASPASIO.

#### A NEW & EASY WAY.

When I first embraced Universalism I was told by orthodox church members, that the Universalists have found a new way to heaven, and an *easy* way, whilst the Christian has a hard time to get along. You never, said they, heard a Universalist ask the question, 'What shall I do to be saved?' whilst the Christian continues every day to ask it. Since I have renounced what has long passed for orthodoxy, and embraced Universalism, and so far as I have walked according to its directions, I can truly say, to me it is a new way, and I am happy to learn that this new way is found recorded in the New Testament for the edification of every one who seeks improvement. It teaches the doctrine to 'overcome evil with good.' 'If thy enemy hunger, feed him; if he thirst, give him drink; in so doing thou shalt heap coals of fire on his head.'—The new way teaches, not to threaten him with eternal misery, but to burn up, or overcome, the disposition he has to be your enemy, to lead him to be ashamed of his conduct and to become your hearty friend. This is the doctrine of the new way which the Universalist has found out; and this is the doctrine which our blessed Savior taught. I find this new way, recorded in the New Testament, and it is not quite 1833 years old! Quite new! compared with the old way in the old testament which, (because men could not bear the new and better way) allowed, in a limited degree, the practice of retaliation; eye for an eye; tooth for tooth; life for life, &c. this is the doctrine of the old way which Universalists endeavor to explode, that the people may embrace the new way. The new way teaches expressly, that the way of the transgressor is hard; and not (as the orthodox often say) that the way of the good and wise is hard. You never will hear a Universalist ask the question, What shall I do to be saved? for he knows his duty at home and abroad. This question remains to be asked by those who are yet in the old way, whose teachers tell them, that they can do nothing to obtain future happiness, and at the same time tell them, they must do every thing, or they will be eternally miserable; and sometimes they say that there is more hope of the most abandoned sinner than of the moral, honest man. No wonder they cry out, What shall I do to be saved?

But, my friends, if you embrace this new way, experience will tell you it is an easy and pleasant way, and you need not ask, What shall I do? for you already know what you must do. You have only to seek your own happiness and the happiness of others (universal happiness) in the new and living way. In so doing, you will find peace and satisfaction of mind. Then you will be ready to join with universalists and say,

Happy is he—the only happy man—

Who of free choice, does all the good he can.

Christian Pilot.



Original.

**THE MORALIST.—No. 2.**  
**Uncertainty of Life.**

There is no subject that requires, at times, more mature and serious contemplation than the uncertainty of the extent of human existence; yet, there is perhaps none, that employs less of our attention; but, heedless and uncaring, uninquiring and unprepared in our minds for the change of mortality, we are hurried away upon the stream of time, unmindful of our future destiny, and like the fragile bark upon the river's breast, are hastened imperceptibly away until we are lost amid the dark and mysterious waves of oblivion.

The gladsome season of childhood, with its thousand sources of pleasure and unalloyed bliss; passes away from our presence like a dream, too short and beautiful to last, and never to be realized again—then youth comes o'er us like a sun-blush of glory, and fades as quickly, leaving us to weave our way through the intricate mazes of manhood. But how few are there, who, ere they reach the years of maturity, pause for a moment to think whether it may be their fate to continue an inhabitant of the earth they love so well, until the short-lived period of youth is told? whether they may not go down to the silent chambers of the dead, with the laurels yet green upon their brows!—leaving the projects they had planned, unfinished—schemes of ambition that promised fame, glory, power, annihilated—hopes, high wrought hopes, all blighted and withered by one desolating sweep of the darkened wings of the death-angel!

Alas! there are but few. The young pursue the fascinating and flower clad paths of life, without thinking how soon they may be snatched away from them; the more aged plod on, engaged in the various pursuits of the world, thinking only how they may lengthen the trifling span of human existence, how they may multiply their stores of gold, or hold with tyrannic sway, the sceptre of authority over their deluded and enslaved fellow-mortals. The maiden at the toilet-glass, will complacently survey the beautiful image reflected there—the glossy ringlets, flowing gracefully adown the snow-like neck, or parted with sweet simplicity upon the polished forehead; eyes all love, shining like stars set in the clear blue ether; cheeks mantling with the rich glow of health, and lips pouting forth in youthful freshness. She does not think that the form of beauty may soon be food for worms; that the eyes so brilliant now may in a moment lose their lustre, and the cheeks and lips become pale and cold as the snow-flake.—In the whirl of the giddy dance, she will forget that the elastic limbs threading the mystic mazes of the gay cotillion to the inspiring sound of mirthful music, may ere another hour, exchange the roses of pleasure for the chilling cerements of the grave!—or even, when the searching tones of love are sinking deep upon the tablets of her heart, like the music of an angel, she will forget that the honied sounds may fail, and the one that gives them being, be no more among the sons of earth.

The youth will enter into the pleasures of life with no seeming cloud to damp the fervent aspirations of his bosom! Oh, how high does young hope flutter in his breast! Joy sparkles in his eyes, and he moves forward to its inspiring cadence; he snatches at all that will contribute to his gratification, and is discontented and unhappy, when a trifling means of pleasure will not reach its purpose. The beauty of earth lulls him into forgetfulness, and he but seldom pauses to think that his joys may be blighted, like flowers in the bud; and he pass away, even as a shadow, from the possession of its fame, its glory, and its honors! 'Tis even so: but few among the many will stop in their career, or turn aside

from their pleasures, to reflect upon the uncertainty of life—that they are, as it were, the creatures of a moment, and like the sportive and airy butterfly, that floats for a short season in the beams of summer, but are swept away by the scathing winds of the winter.

Surely, a timely, an occasional reflection on this important subject, would prove beneficial. It would soothe and soften down the rugged passions of our nature, and still, in a measure, many of those unschooled feelings of the heart, which frequently mar the intercourse between man and man. This reflection, solemn as it may be, would cause more unmingled kindness to be thrown into the actions of men, and draw closer the chain that unites us as one common family, and not, as many suppose, make us gloomy and unhappy. To know and feel that we are to die, must necessarily level the distinctions of the world; for the rich can claim no superiority over the humble poor, when each are locked in the embrace of death, and are laid side by side in the common earth. Let all our actions and our pleasures be tempered with this reflection, and we will follow the dictates of religion more from love to our fellow creatures, than a desire to be considered holy in the eyes of men. Let us but assure ourselves, from the manifold evidences we have received, that when our

"Little lot of life is done,"

we will be translated into an immortality beyond the grave, and ushered into the presence of unspeakable joys, the free gifts of our heavenly Father; let us but reflect in this wise, and the approach of death can have no terrors for us, but will rather be met with that calmness and resignation, which characterizes the sincere christian.

Philadelphia, Dec. 1833.

Original.

**DEATH.**

Death has always been a source of terror and disquietude to mankind. It is an event which all must sooner or later meet. Nothing can save us from it. It is the final lot of every creature that God has made in this lower world. Yet we move on, heedlessly, as though this life was never to end, and the future never to commence. We all expect, though we see death around us, that our time has not yet arrived. Fatal delusion! Death may be at our doors. He heeds not our wishes or our circumstances. He travels through creation, gathering his subjects from all climes, and sparing neither age nor sex. How appalling is the thought that we must soon be laid in the dust. There we shall sleep on in the cold grave. The sun will continue to shed on us his rising and setting rays, but we shall not see his brightness and glory. The rose may bud and bloom on our grave, but its beauty and fragrance will not be for us. Friends may read our epitaph, and drop a tear, but we shall no longer hold communion with them.

Why, we ask, then, has our Father in heaven thrown so many terrors around the termination of our existence? We may speculate here and obtain some satisfactory conclusions, but after all, he is the wisest of our race who humbly submits, and says, "Even so, Father; for so it seemed good in thy sight."

But God has not left us without hope of another and better state beyond the grave; and it is one blessed truth concerning that existence that "there is no more death" there. Death and the grave will be destroyed forever. Man is to be made immortal, incorruptible and happy. But he must pass through the grave. This is the way infinite Wisdom has pointed out. This body must be dissolved. We must pass through the shadow of death, but we shall all meet around the throne of God, and be prepared to enjoy and glorify him forever. Glorious thought! Let

us, therefore, be kind one to another, realizing that at last we shall be gathered together in Christ Jesus. "O death where is thy sting? O grave! where is thy victory! The sting of death is sin; the strength of sin is the law; but thanks be unto God which giveth us the victory through our Lord Jesus Christ. C. S.

**A SKETCH.**

The depopulating pestilence that walketh at noonday, the carnage of cruel and devastating war, can scarcely exhibit their victims in a more terrible array, than exterminating drunkenness. I have seen a promising family spring from a parent trunk, and stretching abroad its populous limb like a flowering tree covered with a green and healthy foliage. I have seen the unnatural decay beginning upon the yet tender leaf, and gnawing like a worm in the unopened bud, while they dropped off, one by one, and the scathed and ruined shaft stood alone, until the winds and rains of many a sorrow laid that too in the dust. On one of those holy days when the patriarch rich in virtue, as in years, gathered about him the great and little ones of his flock—his sons with their sons, and his daughters, I too, sat at the festive board. I, too, pledged them in the social wine cup, and rejoiced with them round the festive hearth; and expatiated with delight upon the eventful future: while the good old man, warmed in the genial glow of youthful enthusiasm, wiped the tear of joy from his glistening eye. He was happy. I met with them again when the rolling year brought the festive season round. But they were not all there. The kind old man sighed as his suffused eye dwelt upon the then unoccupied seat. But joy yet came to his relief and he was happy. A parent's love knows no diminution—time, distance, poverty, shame, but gives intensity and strength to that passion before which all others dissolve and melt away. Another elapsed. The board was spread but the guest came not. The old man cried "where are my children?"—And echo answered "where?" His heart broke—for they were not. Could not Heaven have spared his grey hairs this affliction?—Alas! the demon of drunkenness had been there. They had fallen victims to his spell. And one short month sufficed to cast the veil of oblivion over the old one's shame. They are all dead.

**A FRAGMENT.**

The pursuits of mankind are as various and diversified as the face of nature. There is one object in which all are engaged; all the powers and faculties of the soul are called into action, to obtain the desired object, and when obtained it has proved a mere phantom. The object of pursuit is happiness. Men in all ages and countries have been worshippers at this shrine. Many have courted the shadow, while the substance was wanting, and have drank deeply of the cup of anticipation, when at the bottom they found the dregs to be bitter reflection; true happiness, is a plant that spurns to rear its head in this vale of tears; it is of a heavenly nature, and those who would possess it must look beyond this transitory world where it is only to be found. The immortal mind is constantly seeking for some thing, that will cast a halcyon aspect around its path.

Would you see happiness such as the world knows not? Look at the humble and retired Christian, whose countenance bespeaks the rapturous emotions of his soul! His thoughts are not confined to the perishable things of earth, but they carry him into futurity, to a state beyond this life, where he shall enter into that joy which is "unspeakable and full of glory" to join with angels around the throne in praises of redeeming love. It is true, the Christian may have trials to encounter, difficulties to surmount; but his mind is ready to withstand them, although they seem like mountains towering to the skies.



## MESSENGER &amp; UNIVERSALIST.

SATURDAY, DECEMBER 7, 1832.

## A MODEST HINT.

We find the following comprehensive paragraph in the last Gospel Anchor. Verily friend Grew has here shown the faculty of saying much in few words. Will our patrons deem us too importunate if we press the paragraph upon their serious consideration? We have much to be thankful for to them, in extending our circulation, and yet a greater extension is necessary to recover "the pockets of Dr. P—the printer," from the abstraction they have undergone. "A word to the wise is sufficient," so here is the extract.

P.

"Those of our friends who have the names of new subscribers in their possession, will confer a favor upon us by forwarding them to this office as soon as practicable: and those who have none in their possession, will also confer a favor by making a little exertion to obtain them."

## SABBATH EVENINGS.

MR. EDITOR—Passing from the Park towards the Bowery, last Lord's day evening, I could not but reflect upon the multitudes of young men in the streets, some going one way, and some another; and I considered their peculiar danger in a city so full of temptation and vice. Here are thousands of youth; apprentices, clerks, &c. in their best attire, their own masters, as they think, exposed to all the solicitations and lures of the devil. Surely, thought I, Sabbath evening is the busiest time of Satan in sowing tares, and ensnaring souls. And it occurred to me that great pains ought to be taken by Christians, on Lord's day evenings especially, to save the rising generation. The churches should all be opened; singing choirs, ministers, elders of churches, Sabbath school teachers, the whole army of Jesus Christ, should gird up the loins of their mind, be valiant, and "fight the Lord's battles."

While I was meditating upon these things, I saw that *Tammany Hall* was brilliantly lighted, and men and women were entering the door. Ah, thought I, *Satan spreads all his nets*; he knows the value of Sabbath evening. He not only has his rendezvous, where the seventh commandment is broken, where the intoxicating bowl, dice-box and cards, attract the young, but he has his *meeting houses* wide open, and the sound of the viol is heard in them.

Then I looked towards the *Brick Church*, and saw, with grief that it was shut. What a post is this, methought, for the preaching of the gospel Sabbath evenings! There is none like it in the city. How central; how easy might it be filled; what a harvest of souls could be gathered here. The Lecture Room was indeed lighted up, and a few Christians appeared to be entering it. But why not have lecture room and church both opened, and thronged, every Lord's day evening? If the members of that large church did their duty, if they invited the impenitent to attend, if they besought them to come to God's house, would not the place be too small to hold the multitudes who would pass to the courts of the Lord's house?

I proceeded down Chatham-street, and as I came opposite the old theatre, I noticed large numbers of persons entering the gates. I mingled with the crowd, and found a place in the upper gallery. The Chatham-street Chapel was filled,—aisles, galleries, lobbies, orchestra and all—a mighty throng! It is not difficult then, it seems, to attract people to a house of worship. Why not then open the doors of every sanctuary in the city, spread every gospel net, and labor to save souls—especially on the evening of this hallowed day—I say, why not?

The preacher delivered the message of the

Lord; solemnity sat upon many countenances; convicted sinners bowed their heads. Methought, here will be a pentecostal season, every sinner will be cut to pieces. But it was not so. Except a very few, the immense multitude left the chapel, while the minister and elders were conversing with a small number who lingered about the altar. Alas, I inwardly exclaimed, why is there not PRAYER, effectual, fervent prayer offered here, so that God the Holy Spirit can consistently come down, like a mighty rushing wind, and fill the place, that sinners may flock to the standard of the cross like clouds, and as doves to their windows? Oh, Christians, pray, pray, pray or New-York is lost!

Nov. 5.

We find the foregoing in a limitarian paper of the city. Few well wishers to society will dispute the dangers which beset the young in a city like ours. Temptations are emphatically spread out on their right hand and on their left, luring them into the deceitful paths of vice and iniquity; and every judicious effort to preserve that portion of our population from the vortex of evil, or to reclaim those who have ventured within its giddy whirl, deserves well of community.

We agree with the writer that *christians*, above all others, should be up and doing—should spare no exertions, to "save the rising generation"—not, (we don't mean,) from an endless hell, but—from the wretchedness and misery ever attendant on a course of vice. "Wisdom's ways are ways of pleasantness and all her paths are peace." On the contrary, "the way of the transgressor is hard"—"there is no peace to the wicked"—they are hedged in on every hand, with "briers and thorns," and the way of peace have they not known. Happiness is the aim, the pursuit of all—of the transgressor as well as the obedient. The former however misjudge its source. Through a strange delusion, they look or hope for it in paths of vice—in sensual enjoyments. They take one step on the forbidden ground, and though bitter disappointment is their portion, a blind infatuation impels them on to the second, in the hope of obtaining that which was vainly sought for in the first. A spirit of delusion encompasses them, perhaps not unlike that which controls the gambler, who resolves to make yet another desperate throw, and it may be another, and still another, to recover himself from that ruin which a previous one had involved him in.

Every proper effort, therefore, we again observe, in preserving the rising generation from temptations to vice, should meet the hearty approbation of every benevolent mind. But is it not possible that we may equally mistake the measures for the accomplishment of this object, as the poor victim of vice does his path to happiness?

The writer above thinks that it is very important that "churches should all be opened." "That the whole army of Jesus Christ should gird up the loins \* \* \* and be valiant," &c. This is all very well in a proper understanding of it. Christians should always be valiant in the cause of virtue; and it is important that "churches should be opened." But is it not equally important *how* they should be opened? Now we regard the query as worthy of all consideration with our limitarian friends—whether the very manner of opening their churches, or the exercises therein, are not directly calculated to enhance the dangers, rather than lessen them—whether more are not absolutely driven into the very whirlpool of vice, from disgust at modern church services, than are secured by it. Go to a limitarian church, and in ninety nine cases out of a hundred, you encounter a stream of damnation, intolerable in its nature and to be ceaseless in duration, from the lips of the speaker. At times he will present the very image of phrenzy, so engaged is he in portraying the torments of the damned. The most of

his hearers will sit with a kind of dumb astonishment under the awful picturing. An occasional thrill of horror, under some vivid stroke of his pencil, may arouse them for the moment, but it passes off like the transient gleam of a meteor, and they retire from the assembly under the full conviction that deception or fanaticism sits at the helm. Too often, we fear, does disgust at every thing pertaining to religion, take possession of their minds. They go out from such distorted views of the Deity, look about them in the world, and immediately reason with themselves—if such is the God of the Bible, give us the God of nature, or no God at all!

We have long felt a strong conviction that the popular teachings of the present day were the most fruitful sources of infidelity of all other causes combined. The testimony of this very writer himself is full to the purpose as to the effect of such preaching. He "mingled with the crowd" that was entering the Chatham-street Chapel—"aisles, galleries, lobbies, orchestra, and all" full—"a mighty throng!" The exercises proceeded—"solemnity sat upon many countenances"—he fondly anticipated "a pentecostal season"—that "every sinner" would be "cut to pieces." And yet this "immense multitude," left the chapel, apparently unconcerned, "except a very few, who lingered about the altar."

There is nothing so very surprising in all this.—The mass of their auditors do not realize the doctrines they hear. If they did, or were the views fully and generally believed, the christian world would present an almost universal scene of insanity. This remark is not made through uncharitable feelings, but from a thorough conviction of its truth. The appalling nature of the doctrine of endless misery—the certainty of its allotment to the great proportion of mankind, as exhibited in limitarian preaching, cannot be brought home to the mind in calmness and self-possession. Like a view from some awful precipice, the moment you approach its brink, the heart sickens, reason totters, and the mighty fabric of the mind is prostrated—in many cases, forever!

Others will stand, with a perfect skepticism on the subject of the speaker's professions, and witness his half-frantic exercises with much the same feeling, we should judge by their conduct, as an audience would witness the ceremonies of a Theatrical Necromancer, in conjuring up all that is wild and horrible. They will retire with their appetite for the marvelous measurably gratified, and this is all they seem to think or care about it. Indeed, we have heard it remarked, that an attendance on some of these meetings, *was as good as a play*. And here the query might reasonably arise, how much is an individual to be benefited by the exercises, under such an impression of them? To what purpose do we "open churches," in this way, for moral improvement?

The truth is, if we desire the attention of the young—if we would secure their serious reflection on the sublime and all important truths of religion, we must present it to them in its loveliness and simplicity. Strip it of those heartless appendages in which a chilling, misanthropic theology has too long enshrouded it, and it will recommend itself at once to every better feeling of their hearts. It is essentially and unchangeably a religion of *peace*—"peace on earth, and good will to men." And there is a majesty and power in this simple designation of its peaceful character, that will carry its influences home, sooner or later, to the hearts of all.

Do we wish then to interest the young in the cause of christianity and thereby preserve them from the snares of evil, let us present them religion in its own inviting character—pure and undefiled—let us open "churches," "lecture rooms,"—every thing—let



the exercises therein be pleasing and consistent, worthy of that worship due from rational creatures to a kind and beneficent Father—let the exercises harmonize with the daily and almost hourly experience of kindness and beneficence throughout the universe—let teachers portray in vivid colors the intimate connexion between virtue and happiness, and vice and misery, and not offer an indulgence to the evil inclined, in assuring them that *here* they can enjoy the most exquisite pleasures in the paths of sin, but that the path of religion and virtue is one of crosses and trials—let them strengthen and encourage the young and unstable to practice virtue for the love of it, and the rich and immediate reward it is ever conferring upon its votaries, and we feel assured that the writer, or ourselves, would have little occasion to mourn over deserted temples; but on the contrary, we should have the cheering consolation of witnessing “multitudes,” who now shun them, passing “to the courts of the Lord.”

Men cannot love and respect that which is hateful to their view, and neither can they hate that which is lovely. Present to us the character of a stranger in an unfavorable light, connect with it all that is calculated, in our estimation, to disgrace human nature, and we inevitably recoil from the very sight of his person. On the contrary, present us this same individual favorably, associate with his character every quality which is calculated to adorn and dignify human nature, and we grasp at his acquaintance with high wrought hopes and expectations. Again, in the former case, with all our repugnance to the individual, suppose we are by any unexpected means brought in contact with him, and find ourselves deceived, that our apprehensions were ill-founded, that he is in fact the very reverse of all we had anticipated, and how great is the reversion with us! Our feelings seem to gain new accessions and strength from the very fact of our former distrust. We feel called upon for a double portion of affection, as some return for our former injustice.

Just so it is in religion. The character of our heavenly Father has so long been held up to the world in an irrational light—he has so long been presented as an austere, revengeful, vindictive being, pursuing the purposes of his own sovereign will and glory, regardless of the happiness or enjoyment of his intelligent creation—the religion of his Son has so long been exhibited as the altar on which every rational enjoyment and amusement in life must be sacrificed, that men have come to look at it with dread and apprehension, or with disgust. The idea of a Professor has become associated in the minds of one portion with every thing gloomy, austere, morose, and the christian course regarded as a tedious penance, which can only be rewarded in the life to come; and with another portion it is associated with every thing knavish and unprincipled. With either of these causes, as with the distrusted stranger, strip away the deceptive veil, and let them see genuine religion as it is, pure and peaceful, and they will joy in its embrace.

But these observations have extended to an unexpected length, and we will merely remark to the writer, in closing, that if he is a Christian, he ought not to look farther than one simple christian requirement, for the influence he so zealously covets at the close of his article—*Where even two or three are gathered together in his name*, “there (says the Savior) will I be with them”—and that to “bless (not curse) them.” Let them meet in the spirit of meekness, and of universal kindness and charity of the master, and they will not long mourn the absence of divine influences. P.

Orders from the country for the Appeal and 213 Questions, will be promptly attended to.

#### LIMITARIAN ARGUMENT.

Being an open advocate of the final restitution of all mankind, from a state of sin to that of glory and happiness, and living in the society of those of a contrary opinion—a book was lately brought into my boarding house, entitled “*A Descant on Universalism, a poem, by John Peck*,” containing also a few questions to the believers in universal salvation.

This, they undoubtedly supposed, was indisputably sufficient to prostrate the doctrine I defend, and cause me to submit, in silence, to its opposite. I took the book and perused it aloud in their presence, which, together with a few candid remarks as I passed along, and the blackguard, and weakness of its own contents, produced, as near as I could judge, the reverse of what they anticipated. They were silent. \* \*

We make the foregoing extract from the letter of a subscriber in Northford, Ct. What the writer says in another part of his letter in regard to the Poetry, may be said with equal propriety in relation to the Questions, in the connexion in which they stand. They are unworthy of serious notice. We are well acquainted with the pamphlet. We saw it when it was first issued several years since. It appeared soon after Mr. Ballou preached in New-Haven, and the observations in reference to him, we believe, are grounded in total falsehood. They were regarded so at least at the time. And beside, we were present at his meeting, and were near his person from the time the congregation were dismissed, and even accompanied him to his boarding-house, and we neither saw or heard any thing having the most distant bearing to what was there stated.

Mr. B. we believe, was about the first to proclaim the doctrine of impartial grace in New-Haven. As orthodox as the place was then regarded, an immense concourse of people attended. The meeting was held in the Representative Chamber of the State-House, and we well remember it was crowded to overflow; even the recesses of the windows were stowed full. Much chagrin was manifested by opposers at the number who went up to hear the “devil’s preacher” as he was in great charity denominated, and as the only argument against the “heresy,” which a *bad* cause could produce, they immediately “got up,” and circulated with great zeal, the very *chaste* production to which our correspondent alludes.

As in the case of our correspondent, while reading it to its professed friends, we never see the decent, well informed individual who could step forward, in confidence, with the miserable thing in his hand, and ask for it a perusal. They would generally take the opportunity to place it in your hat, lay it on your table, &c.; or if they did muster confidence to hand it in person, it was invariably with a down cast look, and seemly with an overwhelming consciousness that they had been, or were then engaged in a disgraceful business!

Our correspondent did well. Only show our opposers the deformity of their own weapons, and they are inevitably *ashamed* of them. A verbal comment will many times go home to their consciences when they are apparently closed to every other means of approach. And we can only say, in conclusion, if they will not hear to reason in the policy of their course—if they will not be *candid*, why let them assail us with their miserable attempts at wit and sarcasm, in the place of argument—it will only the sooner effect their own destruction.

We forward our subscriber some remarks on the sin against the Holy Ghost, in pamphlet form. The subject has already been several times treated of in our columns. We hope the pamphlet may answer his present purpose. P.

#### “PRAY WITHOUT CEASING.”

The following admirable paragraph we copy from the editorial columns of the last “*N. York Weekly Messenger*.” Oh, how different would be the aspect of society, would the great body of Christians give evidence of practicing upon the principles of the artless exposition of this humble servant girl!—Look up to God, individually, as their *Father*, and pray for the spirit of adoption as his *children*—“Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you—[that ye may be the *children* of your *Father* which is in heaven—(why?)—for he maketh his sun to rise on the evil and on the good,” &c. And who cannot yield a hearty response to the sentiments of the article. P.

“A number of Ministers were assembled for the discussion of difficult questions, and among others it was asked how the command to pray without ceasing could be complied with? Various suppositions were started, and at length one of the number was appointed to write upon it, and read at the next meeting; which being overheard by a plain sensible servant girl she exclaimed—what! a whole month wanted to tell the meaning of that text? It is one of the easiest, and best texts in the Bible. Well, well, said an old minister, Mary, what can you say about it? Let us know how you understand it; can you pray all the time? O yes sir. What, when you have so many things to do? Why sir the more I have to do the more I can pray. Indeed, well Mary do let us know how it is; for most people think otherwise. Well sir, said the girl, when I first open my eyes in the morning, I pray, Lord open the eyes of my understanding; and while I am dressing, I pray that I may be clothed with the robe of righteousness; and when I have washed me, I ask for the washing of regeneration; and as I begin work, I pray that I may have strength equal to my day; when I begin to kindle up the fire, I pray that God’s work may revive in my soul: and as I sweep out the house, I pray that my heart may be cleansed of all its impurities; and while preparing and partaking of breakfast, I desire to be fed with the hidden manna, and the sincere milk of the word; and as I am busy with the little children, I look up to God as *my* father, and pray for the spirit of adoption that I may be *his* child—and so on, all day, every thing I do furnishes me with a thought for prayer. Enough, enough! cried the old Divine, these things are revealed to babes, and often hid from the wise and prudent. Go on Mary, said he, pray without ceasing, and as for us my brethren, let us bless the Lord for this exposition, and remember that He has said, the *meek* will be guide in judgment. The essay as a matter of course was not considered necessary after his little event occurred.”

#### ANECDOTE.

A few years ago, an honest Hibernian (a Catholic) of Philadelphia, made an engagement, during Lent, to labor in the interior of Jersey. He waited on the Priest to obtain the privilege to eat meat—assigning as his reason, that the work he had to do was unusually hard, and that he would have no opportunity to procure *fish*. The Priest at first peremptorily refused to relax the discipline of the Church—but eventually agreed that the petitioner might occasionally take half a pound of beef, and make *soup* of it—but, on peril of his soul’s salvation, *he must not eat the meat*. Alas! for the rebellious son of the church; he could not restrain “mother wit!” For, said he, “*Sure it wouldn’t niver be a worse sin to eat the Devil than to suck his broth.*” The Priest was so offended that he utterly refused to allow *even the broth!* A. C. T.



## PUBLIC DISCUSSION.

We learn by the Vermont Watchman that a public discussion of the question, "Does the Bible teach the doctrine of endless misery," took place in Moriah, N. Y. on the 22d Oct. Zebulon Shepherd, Esq. Presbyterian, and Rev. I. Wescott, Baptist, in the affirmative, and Mrs. De Wolf and Haven, in the negative. It continued two days, and was closed in harmony and good feeling. Br. Haven presumes not to draw a conclusion as to the weight of argument and evidence, being a party concerned, but we conclude from the account, he is satisfied that the cause of truth has lost nothing by it. We cannot but remark one thing in all these movements—Universalism must be deemed worthy of much more attention from our Unitarian friends, than it formerly was. P.

Br. A. L. Balch, was ordained at Woburn, Mass. 24th ult. Sermon by Br. W. S. Balch. The Trumpet states that after the pews of the church were filled, seats were placed in the aisles, and that the congregation presented one dense, unbroken mass of human beings, even to the doors and into the entry.

The meeting house recently erected by the Universalists in Spencer, Mass. was dedicated on Wednesday 20th ult. Sermon by Br. L. S. Everett.

## LACONIC PREACHER.

And when the Lord saw her, he had compassion on her and said unto her, 'Weep not.'

St. Luke, vii, 13.

The brief, but beautiful and affecting narrative of the widow of Nain, given by the sacred penman, affords the most conclusive evidence of what the prejudiced Jews who were present were compelled to confess, "That a great prophet had risen up among them, and that God had visited his people." Or, that Jesus was indeed that Messiah who was to come into the world. And it no less displays the wisdom and benevolence of him who "spoke as never man spoke," and who, intent on the philanthropic design of his mission, emphatically "went about doing good."—Imagination never portrayed a more pathetic and truly affecting narrative than this. The tender and affectionate mother is following to the silent mansions of death, the cold and lifeless remains of an only son—all that was left to awaken in her memory the happiness of domestic love, and social enjoyment—the son on whom she leaned for all she had lost in a beloved husband and friend—the only hope and solace of her declining days. She weeps with unconsolable grief, at the thought that she shall see him no more. Bereft of her husband and son—of every earthly tie—her only hope is in the deliverance which death must bring. Indeed so affecting was the occasion, that an immense concourse had assembled to sympathize with the afflicted widow. The Savior whose ear was ever open to hear, and whose power was ever ready to relieve, witnessed the scene, and his soul was moved with compassion. He drew near and touched the bier—and they that bear it, struck with the moral grandeur of his person—stood still. When, lo, he who had before wept over a friend's grave, and who doubtless had dropped the tear of sympathy with this woman, now with power from on high commands the lifeless body to live—and he that was dead heard the voice of the Son of God, and arose, and was delivered in all his former health to his parent. Interesting and sublime must have been the scene. Sceptical indeed must have been the unbelieving spectator. Hard the heart, on which the event left not an impression death only could have power to obliterate.

By the direction in the last clause of our text, "Weep not," the Savior did not intend to

convey the idea, that his religion forbade the generous flow of sorrow at human suffering. He did not mean to advance the unfeeling sentiment, that we should view with stoical insensibility the various ills which "flesh and blood are heir to." For we have already intimated, and on the authority of holy writ, that "Jesus wept;" and an apostle taught of him, hath confirmed what was before, but the dictate of our nature that we should "weep with them that weep," as well as "rejoice with them that do rejoice."

But he told her not to weep, because he was about to restore to her bosom the cause of her sorrow. It is in this sense, that religion exhorts her votaries not to weep. For the various trials of life will find repose in the grave; when the disembodied and immortal spirit of the creature shall ascend to the bosom of the Creator. For then shall the prophecy of Israel's poet be verified—"He that goeth on his way weeping and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him." For "they that sow in tears, shall reap in joy." But we turn to that more sure word which has brought prophecy, as well as a future state, and immortality, to light, for the assurance, that these light afflictions are but the presage of a far more exceeding and eternal weight of joy in those mansions, where all "tears shall be for ever wiped away."

## OBITUARY OF MR. HIGBIE.

MR. GEORGE L. HIGBIE, was born of respectable parents in the town of Springfield, L. I. on the 23d of April 1796, and departed this life in N. York after a short but distressing illness, on the morning of the 28th of October 1833, in the 38th year of his age.

Of Mr. Higbie's childhood and early youth, which were spent under the parental roof, I am unable to speak with any particularity. This season of life, although it often or always exerts a great influence upon the subsequent character seldom presents any thing peculiarly worthy of observation. The general disposition which is to be developed in after life, is usually seen even in childhood. But that is subject to unforeseen influence and some times to important changes.

In his fifteenth year he came to N. York, and entered as an apprentice to the business of cabinet-maker. Here he completed his apprenticeship, but afterward relinquished the business and commenced that of grocer. His success in this avocation were such as a man of his habits, strict attention to business, upright dealing, and prompt payment, might reasonably expect.

Of Mr. Higbie's character I would speak more at large. He was a specimen of that noblest work of God, "an honest man." This I feel to be saying much, but the subject deserves it. In all the intercourse and business of his life, I very much doubt if one solitary instance of fraud or prevarication, or intentional falsehood could be produced. I believe he regarded his word as sacred as an oath, his promise was of equal value with a bond. He was not a talkative man. His words were generally few and fitly chosen. Whether this be considered a natural characteristic, or a habit resulting from principle and caution, it is deserving of commendation. For we are taught that "in the multitude of words there wanteth not sin; but he that refraineth his lips is wise." His speech, if not always was generally "with grace seasoned with salt," so that he was an example of moderation and virtue to all with whom he associated.

Under his father's roof Mr. Higbie was taught the doctrines of Presbyterianism. For many of the former years of his residence in N. York, he attended what are called orthodox churches, and was ever uniform in his attendance. He however never became a member of any church of that faith.—Soon after the organization of the Third Society of Universalists, then worshipping in Grand st. now called the Second and worshipping in Orchard st. he became a member, and the following year I think was elected Trustee, an office which he held by repeated re-elections until the time of his death. When the Orchard-street Church was taken on lease, and the hazardous experiment was about to be made for building up in it "the faith once delivered

to the saints" Mr. Higbie with three other individuals generously became security. Thank God he lived to realize more than he at first had dared to hope. He lived to see a respectable congregation of believers gathered, and the Society with which he had been so long connected, and with which he had passed through scenes of darkness and despondency—at length rising steadily and firmly to a highly prosperous condition. He was a sincere and conscientious christian, and a practical Universalist. He believed the doctrine of the final holiness and happiness of all mankind, entered himself into its hopes and enjoyments, and was ardently solicitous that others might receive his faith, and share with him in its blessings. He always keeps a bible in his desk not only for his private perusal, in moments of leisure, but also for the purpose of reference in case of controversy with his friends and neighbors. He loved the gospel, knew when received by faith it could make man happy, and delighted in speaking of its doctrines.

In the death of Mr. Higbie, his wife to whom he was married on the 30th of April, 1832, has lost a kind and affectionate husband, community, a highly respected and valuable citizen, and the Orchard-st. Church and Society, one of their most devoted friends and generous patrons. In every relation of life, he was the same; and his example for integrity, christian kindness, domestic affection and piety, might well be adopted by others. May the God of all grace and consolation, sanctify this afflictive dispensation of his providence, to the spiritual good of all relatives and mourning friends, especially to his widowed partner, and the Church and Society of which he was at once a support and ornament. S.

## MARRIED.

In Huntington L. I. on Tuesday evening the 26th ult. by the Rev. Mr. Hollady, Mr. ELBERT CARL to Miss MARY B. daughter of Zophar B. Oakly, Esq.

## RELIGIOUS NOTICES.

Ev. S. J. Hillyer will preach at Saugatuck, Sunday, Dec. 15th. and in Weston the same evening. Br. L. L. Sadler, will preach in Danbury, Sunday 8th Dec. (to-morrow.)

## Cheap Pamphlets.

We have now on hand, ready for sale, the following, which will be found very convenient for distribution.

Arminio-Calvinism, or the story of Dea. Comfort, &c, 36 pages 6 cts. single  
Letters addressed Rev. W. C. Brownlee, D. D. of the Reformed Dutch Church, (in reply to his Lectures against Universalism,) by T. J. Sawyer—in pamphlet binding, 22 letters, 176 pages 25 " "  
Correspondence between a member of the Reformed Dutch Church and a Universalist, both residents of New-Jersey, 16 pages \$2 per 100  
Christmas Sermon, by R. O. Williams, Amsterdam, 16 pages \$2 per 100  
Female Influence, by Miss J. H. Kinney, and a Short Sermon, the Kindness and Love of God, by A. C. Thomas, 16 pages \$2 per 100  
Reply to Strange Thing, 16p \$2 per 100  
Important Questions, with Scripture Answers, by Lucy Barnes, 8 small pages \$0 50 per 100  
An Appeal to the Public, and the 213 Questions without Answers, with which that Appeal is connected, making a pamphlet of 48 closely printed pages, comprising all that has been published by the Christian Intelligencer in relation to their public pledge to answer the Questions, and their eventual refusal, together with the remarks of the author of the Questions, (A. C. Thomas,) thereon \$3 per 100  
We have also the following from other offices.  
A Mate to the Temperance OX, by I. D. Williamson, Albany \$3 per 100, 50 cts. per doz. 6 cts. single  
Reply to Hawes' Reasons for not embracing the doctrine of Universal Salvation, 96 pages stitched \$6 per 100 8 " " bound 8 " " 12 1-2 "



## A HYMN.

BY BISHOP HEBER.

Lo! the lilies of the field,  
How their leaves instruction yield!  
Hark to nature's lesson given  
By the blessed birds of Heaven!  
Every bush and tufted tree  
Warbles sweet philosophy;  
"Mortal; fly from doubt and sorrow!  
God provideth for the morrow!"

"Say with richer crimson glows  
The kingly mantle or the rose?  
Say, have kings more wholesome fare,  
Than we poor citizens of the air?  
Barns nor hoarded grain have we,  
Yet we carol merrily.  
Mortal; fly from doubt and sorrow!  
God provideth for the morrow!"

"One there lives whose guardian eye  
Guides our humble destiny;  
One there lives who, Lord of all,  
Keeps our feathers lest they fall:  
Pass we blithely, then the time!  
Fearless of the snare and line,  
Free from doubt and faithless sorrow;  
God provideth for the morrow!"

## SHADOWS AND SUNBEAMS.

(Selected for the N. Y. Mirror.)

Like billows streaming in the light,  
My thoughts flow'd on, a moment past;  
But now their hue so purely bright,  
With sudden gloom is overcast.

So o'er the white and sunlit crests  
Of the blue waves which sparkled free.  
Some envious clouds will heave their breasts,  
And chase their shadows o'er the sea.

How slight the barrier, which divides  
The rapid streams of joy and grief!  
How often do they join their tides,  
And part again, before a leaf!

[The two following articles we copy from the "Ladies' Magazine," edited by Mrs. Sarah J. Hale, a devoted friend to female improvement. Man, however prejudiced he might be, could not long withstand the kindness breathing through the first article; particularly in view of such an application of the desired privileges as is set forth in the second. We copy the two in connexion to show that the talented and interesting editor of the Magazine, in all her efforts for the advancement of the interests of her own sex, never loses sight of the importance of their becoming, withal, good housewives.]

## EDITOR'S CORRESPONDENCE.

The improvement and elevation of the female character, has long been to me a subject of deep interest. In order for its success, I consider it highly important, that, whatever is done to promote this object, be done in the spirit of kindness, gentleness, and love. We must request privileges from the other sex—not demand them. Surrounded as we are in this country by male friends, who seem ever ready to grant and even anticipate our wishes, the language of complaint is not fitting for us. We should therefore, I think, solicit from them education as a favor—not exact it as a right, however just may be our claims; and if we receive it, the idea that it is a further demonstration of their kindness and regard will enhance its value.

The term *rights of woman* is one to which I have an almost constitutional aversion. It is a kind of talisman, which conjures up to my mind the image of a positive, conceited, domineering wife, than whom scarce any object in nature can be more disgusting. Men expect of us to seek to please them, and promote their happiness; and the great cause of the prejudice that exists among them, with regard to educating females, is the fear that they will lose the attractions of the woman in the pedantry and affectation of the scholar; and that meekness, which is woman's highest orna-

ment, will be changed for the spirit of dictation and assumed superiority.

I trust, however, they will ere long be convinced that knowledge not only adds to woman's ability for usefulness, but to her power of pleasing; and that intellectual cultivation gives new charms to beauty, new loveliness to grace.

## HIRING A COOK.

"If it were only a wife now, that I wanted, there would be hope for me—but a cook!—Well, as it storms too hard for you my love, to venture out, I must go," said Mr. Manning. "I regret the necessity," my dear; "but this is the day, and if the woman does not hear from me, she will doubtless engage herself;—and she refuses to call here."

"How I wish we could have a patent invention for cooks as well as cooking-stoves!" thought Mr. M., as he entered the house where his intended cook resided.

She appeared,—a large-formed,—well-dressed female, with quite an air of importance. In fashionable life she would have made what is called a showy woman.

"Your terms are?"

"Four dollars a week, sir."

"That is more than we have been accustomed to give. My family is not large. Five in the parlor, only; and we have a boy and chambermaid."

"You may hire cooks cheaper, I suppose—but that is my price."

"I will give you two dollars and fifty cents—we have never paid but nine shillings."

"It is of no consequence to talk about it," said madam cook, indignantly. And she swept out of the room with a gesture that might have become Fanny Kemble, when she turned up her nose at the price first offered her by the Manager of the Tremont.

"Let me calculate"—thought Mr. M. as he walked home: "I cannot expect to realize more than fifteen hundred clear, from the profits of my store—it may be less. And now—\$4 per week for a cook—1.25 each for boy and chambermaid;—board of the three \$2 each, at the lowest—is—\$12.50 per week, or six hundred and twenty five dollars the year."

"Then, for rent, rates, provisions, fuel, clothing, and all etceteras for my own family and our parties,—I have—\$875;—and my daughters want masters, and my wife must, for health's sake, go one journey in the year."

"There must be something wrong in the present fashions of society. An educated man thinks it no shame to do the business of his profession, whatever it may be. I work hard in my store every day. But women who are educated must not put their hand to household employment; though that is all the task we assign to our females. It would degrade a lady to be seen in her kitchen at work. O, how many are now sitting at ease in their parlors, while their husbands, fathers, brothers, or sons are toiling like slaves!—and what is worse than toil, anxiously bearing a load of care, lest their exertions should not meet the expenses of their families."

"It cannot continue thus. If women, who receive a fashionable education, are thereby rendered incapable of performing their domestic duties—why men will marry cooks, by and by, and shun the fashionables as they would paupers."

"Yet, it may be the folly and pride of us men, after all. We want the whole command of business, the whole credit of management. We do not communicate to our wives and daughters the embarrassments we suffer, or the need we have of their assistance—at least, co-operation. I will see what effect this confidence will produce."

The two elder Miss Manning's (the youngest is at school) take each her turn in the kitchen every other week, and with the counsel of Mrs. M. and the help of the boy, everything in the home de-

partment, goes on like clock-work. They say, that they will never be troubled with cooks again. And what is better, Mr. M. declares his daughters were never so gay, and contented for a month together before—and never had so much time for their music and studies.

Early rising and active employment, for a few hours each day, are wonderful promoters of good health, and cheerfulness; and leisure is never appreciated, till it is earned by efforts to be useful.

## NEW-YORK CHRISTIAN MESSENGER

AND

## PHILADELPHIA UNIVERSALIST.

In presenting proposals for the third vol. of the Messenger it is merely necessary to say, that no essential change will be made in the course of the paper, unless it be to avail ourselves of every possible opportunity of increasing the talent and interest in its columns. It will, therefore, in the language it has ever held forth, to the world, continue to "plead the cause of a slandered and persecuted denomination of Christians—the UNIVERSALISTS;" endeavor to inspire confidence among its friends, and to induce as far as possible the thoughtless and unconcerned, and even opposers, to come forward into the field of examination and "reason together" on the great and glorious doctrines of a world's reconciliation to God.

Its motto may be, perhaps, the surest index to its character. It breathes neither wrath nor fury to the children of men, but on the contrary, it points to a peaceful messenger on the mountain top, proclaiming "good tidings" and publishing peace." "*How beautiful upon the mountains, are the feet of him that bringeth good tidings, that publisheth peace.*"

With unfeigned gratitude to the Universalist public for the many tokens of approbation bestowed upon our paper for the 2 years it has now been in existence, we submit these Proposals for the third volume, referring simply to the past, as a pledge for the future.

## CONDITIONS.

The "N. Y. Christian Messenger and Philadelphia Universalist," will be published simultaneously in New-York and Philadelphia every Saturday morning, on a royal sheet, quarto form, and close print, at \$2 per annum, in advance, or \$2 50 if not paid within the first six months.

Subscribers in New-York and Philadelphia will be promptly served by carriers, and all possible care will be observed in the Mailing department, that subscribers may regularly receive their papers.

The publishing office in New-York is at No's. 2 and 3 Marble Building, Chatham Square, and in Philadelphia, for the present, at No. 132 Chesnut-street adjoining the United States Bank.

P. PRICE,

Publisher and Proprietor.

## Beauties of Arminio-Calvinism.

Just published and for sale at this office, a neat 18 mo. pamphlet of 36 closely printed pages, entitled, "*The Beauties of Arminio-Calvinism; or, the story of Deacon Caleb Comfort, to which is added the vision of Deacon Peter Pious.*" This pamphlet comprises the five articles which have recently appeared in the columns of the Messenger, under the head *Five chapters on Partialism*, and are designed to exhibit the change which has come over the Presbyterian denomination within a few years. Price \$4 per 100, or 6 cents single.

## 213 Questions without Answers.

This pamphlet of 12 pages, by A. C. T., may be obtained of P. Price, No. 2 Chatham Square, New-York; A. C. Thomas, 132 Chesnut St. Philadelphia, Asher Moore, Reading, Pa.; J. Grosh, Marietta, Pa., J. K. Wright, Easton, Pa.

P. PRICE, PRINTER,

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